



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Apostolic Memories in John's Gospel.

The little volume which has just appeared on the *Study of the Gospels* by Canon J. Armitage Robinson, of London, is intended to give a simple but scholarly account of present methods and conclusions in studying these records of Jesus' life and message. It is an excellent summary statement for popular reading. The way in which the apostle John composed his gospel is thus described: We have in the securest tradition of the apostle's later life just those conditions which appear to be suggested by the phenomena of the gospel itself; an old man, disciplined by long labor and suffering, surrounded by devout scholars, recording before he passes from them his final conception of the life of the Christ, as he looked back upon it in the light of fifty years of Christian experience. To expect that after such an interval his memory would reproduce the past with the exactness of dispatches written at the time, would be to postulate a miraculous interference with the ordinary laws which govern human memories. We have no ground for supposing that the divine inspiration, nowhere more evident than in this gospel, should so far disturb the normal condition of the human instrument which it employed.

Yet at the same time we shall do well to bear in mind that these are not merely an old man's recollections, such as we sometimes listen to when he is recalling out of the past scenes which have for many years been wholly unremembered. They are not memories which have lain dormant for half a century, to wake like the sleepers of Ephesus, unchanged as they fell asleep. They are living memories, never long absent from heart and mind; memories which in a sense have grown with the man's growth, and have ripened from the seed into the fruit. All that he has known of life has clustered round them, and helped to interpret them. They have been used again and again to illustrate the truths by which he has lived: they have become the vehicle of his constant exposition of these truths. Accordingly they are memories dominated by principles, and valued in proportion as they express those principles. The spiritual is seen to utter itself in terms of the material; the heavenly lesson is everywhere revealed in the earthly fact. If then we would understand the narrative, we must be familiarized with the conceptions which it is framed to set forth. Accordingly we begin to see the significance of the opening exposition of the eternal realities which underlie the external world and the history of man: and we learn to value the abstract summary of the purpose of

Christ's mission upon the earth as given in the prologue (1:1-18). The great ideas here presented are those that rule the narrative which follows; here is the whole truth — the rest is illustration. This is the light in which he has come to see the Christ, and in which he desires that he should forever be seen by others.

The Religious Value of the Old Testament.

We have before us, in a volume entitled the *Christian Point of View*, a lecture on this important subject, given to the last graduating class of Union Theological Seminary by Professor Francis Brown. Christianity presupposes the Old Testament, he said. Jesus found spiritual life in it. He led his followers, from the outset, into a richer use of it, so that those who walked the way after him were conscious of the long vista behind—the straight track by which religious truth and power had come. He points us backward, too, into the same great country of God's ancient revelation. There is true religion there, with the value of reality, the value of large setting in the history of men, the value of abundant detail, the value of mighty experiences, the value of divine knowledge embodied in literature, the value of strong imperatives, the value of the penitent's confession, the value of the seer's vision. God was gradually working out his design—not forcing it upon men, but letting it dawn upon them by degrees. Of course, then, there were imperfections. There were great facts but partly seen, great obligations but partly understood, the life of precept recognized, and the life of free obedience in love feebly grasped.

In prophecy, too, there is enduring value—to be recognized with discrimination; a value which resides not so much in the detailed fulfilment of specific predictions as in the everlasting power of the divine principles of life which prophecy reiterates, and by which alone the kingdom of God can come. The Old Testament is not the primary source of the Christian religion. But it is the embodiment of a genuine religion, which—as far as its elements have penetrated vitality—Christianity has taken up into itself. The promise of universality made to the Old Testament religion proves to be conditioned on its merging into that which was destined to spring from it, to supersede it, to envelop it, to discard the perishable in it, and to give new glory to that in it which could endure. The revelation in Jesus Christ, and that alone, determines what is perishable and what endures. That which can endure in the presence of Jesus Christ is full of instruction and stimulus and spiritual devotion through all the ages.